of its significances doubtful: imagination, specula-
tion, reflection, impartial weighing and reasoning,
inference, measurement, testing, a further correction
and amplification of sense evidence by Science,—all
this apparatus had to be called in to complete the
incompleteness. After all that the result still remains
a half-certain, half-dubious accumulation of acquired
indirect knowledge, a mass of significant images and
ideative representations, abstract thought counters,
hypotheses, theories, generalisations, but also with
all that a mass of doubts and a never-ending debate
and enquiry. Power has come with knowledge, but
our imperfection of knowledge leaves us without any
idea of the true use of the power, even of the aim
towards which our utilisation of knowledge and
power should be turned and made effective. This is
"worsened by the imperfection of our self-knowledge
"which, such as it is, meagre and pitifully insufficient,
is of our surface only, of our apparent phenomenal
self and nature and not of our true self and the true
meaning of our existence. Self-knowledge and self-
mastery are wanting in the user, wisdom and right
will in his use of world-power and world-knowledge.

It is evident that our state on the surface is

indeed a state of knowledge, so far as it goes, but
a limited knowledge enveloped and invaded by
ignorance and, to a very large extent, by reason of
its limitation, itself a kind of ignorance, at best a
mixed knowledge-ignorance. It could not be other-
wise since our awareness of the world is born of a
separative and surface observation with only an